

# Community

## As School Bells Ring Again

White teacher probes reasons many others reject jobs in Negro schools . . . cites her own experiences in all-white and all-Negro schools and compares impressions



"OH? ISN'T THAT A NEGRO SCHOOL?" "Aren't those schools difficult," or possibly just, "Oh? . . ." are some of the comments a teacher in a white school hears when she mentions that she plans to teach summer school in a Negro area of Chicago.

It is obvious that those making such comments regard teaching in a Negro school as very undesirable. I am not sure that I know all their reasons for these feelings, but of course, I have heard some of them.

Discipline problems—"They all carry knives, you know"—and poor scholarship—"They really can't learn"—are the most common reasons given. I believe, however, that there is another reason, much weightier but seldom mentioned, to which I will return later.

### Not an Oracle

In the following informal comparison and discussion of what it is like to teach in both types of schools, I will try not to sound like an oracle on the subject, but will simply tell what has been my experience in the matters of discipline and scholarship.

I am familiar with one white and one Negro high school in the city. The white school is located in a middle class neighborhood; the Negro school is in what would be termed a poor neighborhood, although due to housing segregation, there are students from all economic levels here.

### Compare on Three Points

Three questions I believe cover the bulk of discipline difficulties, and it is on these three I have compared the two schools.

1. Do the students cooperate in following classroom procedures (being quiet, passing in papers in an orderly fashion, distributing books and papers without unnecessary confusion, etc.)?

2. Do the students bring their fights with one another, physical or verbal, into the classroom?

3. Are the students respectful toward the teacher and one another, in what they say, and their tone of voice, in their helpfulness to the teacher and fellow students?

Discipline depends primarily upon the teacher. If she insists on good or-

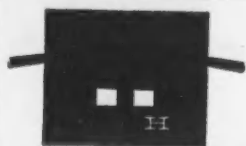
der in the classroom, it will be there. However, it may be harder to keep good order in one class than in another.

### My Conclusions

As far as classroom procedures are concerned, the students in the Negro school have, by and large, been better behaved. This is true even when I'm not in the room. Most of the time when you leave a class alone (with the door open) you can hear the noise coming out into the hall very plainly as you head back toward the classroom. With my Negro pupils this is not the case.

As for fighting, I did not see any cases of students even talking rudely to one another, much less pushing one another around, seriously or in fun. I cannot say the same for the white school. Students in both schools seemed equally respectful, with, as might be expected, only a minority in either school actually going out of its way to be helpful. I would like to point out that I am comparing this Negro school to a white school whose students, the

(Continued on page 6)



FRIENDSHIP HOUSE NEWS  
4233 South Indiana, Chicago 53, Ill.

## New Editors Named

COMMUNITY HAS BEEN EDITED since October, 1958 by Emery Biro and James Burns. We regret that, due to the pressure of other duties, they are unable to continue in these posts.

The Director of Friendship House, Mr. John Kearney and his staff wish to commend them publicly for the good work they have done.

Beginning with this issue Mary Dolan assumes the editorship, a job she has filled in the past. She will combine her COMMUNITY duties with the job of Field Secretary of Friendship House.

She brings ten years experience in interracial work in both the North and the South, plus a professional writing background to these jobs.

As Field Secretary Miss Dolan will be working in the area of community relations and will be "on the road" much of the time. However, Assistant Editors, Mary Clinch and Dorothy Sanders will help to publish COMMUNITY each month with Rose Post doing the endless typing chores.

## Training Program Given to Y.C.W.

The Chicago Federation of the Young Christian Workers, an international Catholic organization, recently asked Friendship House to arrange a training program in race relations for some of its members.

The YCW leaders felt that this group would get valuable education that could also be used by the YCW movement in planning future social action.

In the following article a stenographer, a Young Christian Worker, tells her reactions, during the seminar, to an interracial marriage, Negro leaders and to the prospect of Negro neighbors.

THE FIRST SESSION of the Friendship House seminar that I attended was one on the real estate and housing situation as it affects Chicago. Mr. John Ducey, of the Real Estate Research Corporation, presented a case from a strictly secular point of view.

He pointed out that segregated housing as we know it makes for just plain

## EDITORIAL

# Seven Years Later

THIS MONTH MARKS the beginning of the seventh school year following the Supreme Court school desegregation decision. Only six per cent of the South's Negro students are in integrated classes. And all the schools in Alabama, Georgia, Mississippi, South Carolina and Louisiana are still completely segregated.

In the remaining portion of the South (the 17 Southern and border States plus the District of Columbia) the degree of desegregation in the schools range from complete down to the merest token.

(See accompanying chart.)

Forty-six cases are now in court in 13 of the States, some of them attacking gradualist or "stair-step" plans which some States have adopted.

### Reject Grade a Year Plans

The stair-step plans call for integrating the white schools one grade each year, beginning with the first grade.

Generally attorneys for Negro children argue that those children now beyond the first grade will never be desegregated and therefore, will never be

granted their Constitutional rights under the 1954 desegregation order of the United States Supreme Court.

These cases will not be settled for some time. Many of them will reach the Supreme Court. But it is evident that the N.A.A.C.P., which has instituted most of the legal actions on school desegregation, and many Southern Negro parents are unwilling to settle for token or "moderate" solutions to their problems. They are demanding complete integration now.

—M.C.

## Segregation-Desegregation Status

	Number School Districts	Bi-Racial School Districts		Enrollment		In Integrated Districts		Negroes In Schools With Whites
		Number	Deseg.	White	Negro	White	Negro	
Alabama	113	113	0	508,722	267,259	0	0	0
Arkansas	422	228	9	315,806	104,205	50,272	9,750	98
Delaware	94	51	19	63,088	14,063	38,898	7,399	6,196
District of Columbia	1	1	1	27,136	89,451	27,136	89,451	73,290
Florida	67	67	1	761,819	201,091	129,186*	26,648*	512
Georgia	198	196	0	628,131	306,158	0	0	0
Kentucky	212	172	123	568,360*	42,778*	388,000*	32,000*	12,000*
Louisiana	67	67	0	412,563	261,491	0	0	0
Maryland	24	23	23	442,244	130,076	406,286	114,682	28,072
Mississippi	151	151	0	283,502	271,761	0	0	0
Missouri	2,143	214*	200*	738,000*	82,000*	—	74,480*	35,000*
North Carolina	174	174	7	816,682	302,060	76,608	43,506	34
Oklahoma	1,323	251	187	485,996*	39,405*	261,840*	30,000*	10,246*
South Carolina	108	108	0	344,893	255,616	0	0	0
Tennessee	154	143	4	668,300	146,700	38,325	13,752	169
Texas	1,581	720	126	1,783,737*	279,374*	632,000*	33,000*	3,300*
Virginia	129	128	6	617,349	203,229	74,606	21,735	103
West Virginia	55	43	43	427,864	24,010	427,864	24,010	12,000*
Total	7,016	2,850	749	9,894,192	3,020,727	2,551,021†	520,413	181,020

\* Estimated

† Missouri not included

—Southern School News

is wrong because it is unChristian or immoral. And it is pretty hard to transmit this to friends without appearing like the "do-gooder."

I felt that this approach would be a much easier way to work with friends and acquaintances because most of them do not want to be preached to about morals or religion. This was also good because in YCW it seems that we are forever being told that segregation unsound economics. I thought this was

an approach that I could use even with co-workers of any religion.

### Interracial Marriage

I had done a little research in my own neighborhood and of the five or six people I talked to on this subject I found that only two had ever visited socially in a Negro home.

I thought of this lack of contact between the races on the evening our

(Continued on page 3)

**NOTE TO LIBRARIANS:** Several errors in numbering of Volume 19 occurred. The table below indicates what appeared in each issue, and what should have appeared:

Appeared in Issue:	Should have been:
Nov. 1959—Vol. 18, No. 3	Nov. 1959—Vol. 19, No. 3
Dec. 1959—Vol. 18, No. 4	Dec. 1959—Vol. 19, No. 4
Jan. 1960—Vol. 18, No. 5	Jan. 1960—Vol. 19, No. 5
Feb. 1960—Vol. 18, No. 6	Feb. 1960—Vol. 19, No. 6
Mar. 1960—Vol. 18, No. 6	Mar. 1960—Vol. 19, No. 7
Apr. 1960—Vol. 18, No. 7	Apr. 1960—Vol. 19, No. 8
May 1960—Vol. 18, No. 9	May 1960—Vol. 19, No. 9
June 1960—Vol. 18, No. 10	June 1960—Vol. 19, No. 10
Aug. 1960—Vol. 18, No. 8	July 1960—Vol. 19, No. 11

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### Regular Features

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PICTURE CREDITS: 1, St. Joseph's Magazine; 4, Chicago Commission on Human Relations; 5, Modern Community Developers; 6, Chicago Public Schools.

SEPTEMBER, 1960 \* Vol. 20, No. 1

## COMMUNITY

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(Continued from page 2)

group spent with Mr. and Mrs. David James. While I cannot remember all of our conversation as we covered so many aspects of race relations, I kept thinking that here was a living example of an interracial marriage, the very thing that creates a barrier in my friends' minds when it comes to desegregation. My thoughts ran: "If only so and so could see this."

The evening we spent with Mr. Ted Cobb of the Urban League was very enlightening because it gave us a clear picture of the employment situation as far as Negroes are concerned. Mr. Cobb was the first person that I had ever met, apart from the Friendship House staff, who worked full time in the cause of integration. Mrs. Cobb is also informed on discrimination problems in hospitals and education and covered these areas for us.

#### NAACP Leader

Our visit to the home of Gerald Bullock, former head of the Chicago NAACP, was a fitting climax to this seminar. A session with Mr. Bullock, who has a lifetime of leadership experience in groups like the NAACP and the Congress on Racial Equality behind him, made it clear that there are many areas where we could do some positive work in this field.

It is obvious that much work is necessary to improve race relations. Since Friendship House has acquainted us with many of the problems involved I have been thinking of how I might be able to help in some small way to solve any of them.

#### Looking for a Job

Of the things that I thought I might do one concerned employment. I intend to look for a new job soon and I plan to apply to race relations organizations to see if they have any stenographer openings.

Right now the only other way I could help as far as my friends are concerned is to make sure that from now on any parties or social gatherings I have at my apartment are interracial. Some have been before this but I realize now that I ought to make a greater effort.

I chose this for an action because—let's face it—I like parties and because it was at a party of this kind that I first became interested in the cause of interracial justice.

—Dympna Terry

### LINES FROM THE SOUTH

FOR SEVERAL MONTHS Miss Field and I had felt a great need of attending some workshop or convention that would increase our understanding and appreciation of the Liturgy and correct our short-comings in Mass participation. Our chance came in August, 1955 at the Sixteenth National Liturgical Week in Worcester, Massachusetts.

Our Convention Badges, of course, stated in plain sight that we were from Newton Grove, North Carolina. Between sessions, as we circulated among the multitudes handing out copies of Father Price's Daily Prayer we met many people who were happy that Newton Grove was still functioning as a parish.

Some people were very much surprised that it had survived, and a few who gave an impression of being annoyed at its survival. Here and there we heard rumors that our Bishop was probably going to be put on the spot in the discussion following his address on "The Mass and Interracial Justice."

Bishop Waters faced a very alert audience that morning and waxed eloquent tracing the breakdown of the unity of society from the time of the so-called Reformation, with its false emphasis on the individual, to racism of the present where "a human person . . . becomes merely a skin; color, an

(Continued on page 5)

## Friendship House Work-and-Study Weeks

"a week  
to remember  
...and grow on"

"WE WILL ALWAYS REMEMBER our week at Friendship House as one of the most rewarding in our lives. It was truly 'a week to remember and grow on.' Now if only we can continue to grow our prayers will be answered."

This was written to us by a couple who participated in a Friendship House week so that they might better promote interracial justice in their home town in Ohio.

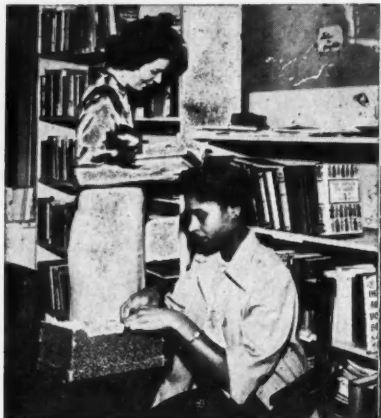
Since Friendship House was started people of all age groups and walks of life have gained firsthand experience in human relations by visiting the House and working along with the staff.

Some of these visitors have found the inspiration for their life's work. Some have gone on to organize human relations groups in their home towns; others to join existing groups.

Many spent their vacations here and returned home with new determination and ideas to do something about interracial justice in their own neighborhoods, in their own schools, on their own jobs.

#### What is a WORK-STUDY WEEK?

Friendship House is now offering a program of in-service training weeks. These are work and study weeks during which the Friendship House staff works with an individual, arranging programs to suit his needs.



Usually this means . . .

Visitors will participate in Friendship House programs. This might be one of our Visiting Workshops in which we arrange for small groups to enjoy the experience of informal living-room conversations across the color line. Or—meeting with our Community Relations Group to see what individual members are quietly doing to spark their community with a spirit of Christian welcome to all regardless of race. Or—helping with preparations for weekend conferences, forums, all kinds of meetings.

Arrangements will be made for meetings to discuss with experts such topics as discrimination in employment, housing or religious institutions, interracial marriage, the psychology of prejudice and what you can do in your own community.

Trainees also help in the daily work of the staff according to the needs of the moment and the talent of the individual. "K.P." duty is as welcome as artistic drawing.

Non-Chicagoans especially enjoy the opportunity to visit the various Catholic lay groups active in the city: the Young Christian Workers, the Christian Family movement, Peter Maurin House, the International Catholic Auxiliaries, the Catholic Council on Working Life, the Archdiocesan Adult Education Centers, the Catholic Interracial Council, the Cana Conference, and Blessed Martin de Porres House.

#### Openings the Year 'Round

Participants must be beyond high school age although juniors and seniors accompanied by an adult are accepted. The program is open to both religious and lay people.

Openings are available the year 'round. Specific dates are arranged with each accepted applicant at a time con-



venient to him and to Friendship House.

#### WHAT ARE COSTS?

Friendship House will arrange, at the applicant's request, for a room in a private home for the week at a rental of about \$10.00. Hotel addresses will also be supplied but applicants must make their own reservations. Special living arrangements are made for priests and nuns.

The kitchen of Friendship House is available on a share the cooking, chores and cost plan. Good, reasonably priced restaurants are located nearby.

#### HOW APPLY?

Tuition for the week is \$10.00. A few tuition scholarships are available. Those needing scholarships should write for more information.

Applicants for in-service training should write a letter to Friendship House, 4233 South Indiana Avenue, Chicago 53, Illinois, attention Miss Betty Plank, Education Director, containing the following information: name, address, occupation or school, schooling completed, work experience, dates preferred and alternate choices.



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# Apartment "Village" Opens its Occupancy

**F**IVE YEARS AGO a group of real estate investors met to discuss the purchase of Chatham Park Village, a group of 554 apartment homes situated on a 20 acre site at 83rd Street and Cottage Grove Avenue in Chicago. Taking note of the fact that non-white families were moving into neighborhoods less than a mile away, each member of the board was asked to estimate the amount of time that might pass before Chatham Park would be obliged to answer the question of Negro occupancy.

The estimates were put aside in sealed envelopes, and after the purchase was completed, the envelopes were opened. The lowest estimate was for seven years.

On December 1, 1959 the first Negro family moved into Chatham Village. About 200 white tenants moved out. But for about 2,500 other tenants, the attitude was one of "wait and see." For many, it still is.

## Not an Easy Job

Paving the road to acceptance of open occupancy was not an easy job for the new Cottage 83 Company. Emerson L. Badgley, resident manager, frankly admits that economics was the most important factor leading to this policy. He explained that increasing vacancies caused the company to decide on integration in 1959.

But rather than rent to anyone solely for the sake of filling the vacancies, the company is willing to spend heavily in order to attract white collar and middle income families. Thus, according to Victor Nemeroff, president of the Cottage 83 Company, a "war chest" was prepared, to compensate for the vacancies while this policy was put into effect.

November 1, 1959, was the day of decision. The residents of Chatham Village received a letter from management notifying them that:

Effective November 1, 1959, applicants for vacancies in the Village will be screened and selected with the objective of creating a high-grade, racially integrated community. . . . We will not compromise our present high standards including the caliber of tenants as well

as the quality of maintenance and service.

Residents were permitted to cancel their leases on a 60-day notice if they chose, said Badgley.

A second letter was circulated before the spring leases expired, inviting tenants to renew them. "We want to continue to attract desirable new residents, both white and non-white, and achieve a reasonably balanced integration both as to buildings and the Village as a whole," it stated.

## Increased Services

To increase the already good rental buys in the Village (rents have remained unchanged at \$98.00 to \$132.00) management installed automatic washers and dryers in the basements of all the buildings; provided increased police patrols on quiet, electric vehicles; increased decorating allowances to a full month's rent per year, and arranged for the supervision of a well equipped play area during the summer months.

The 554 living units, which comprise Chatham Village, are housed in 62-vine-covered, town-house style buildings. Facing winding streets and landscaped gardens, the two and three story concrete and steel structures are entirely fireproof.

## Families Resist Pressure

Twenty-two of the first fifty families that moved into the Village twenty years ago are still living there, despite nagging from the outside.

A respected real estate firm circulated a letter encouraging Village residents to move to South Shore. Another organization sent provocative messages to residents on black paper.

One of the most dedicated newcomers to the Village is the Reverend Don G. Morse, minister of the Chatham United Presbyterian Church at 741 East 84th Street. Taking full grasp of the situation, he immediately called a meeting of residents and asked Mr. Badgley to be there to answer questions.

"If you plan to move, that is one thing," Reverend Morse advised, "But don't let these letters panic you into

thinking that everyone is moving. Just ignore them, or call the people and tell them to take you off their list. Many of us plan to remain living here and to encourage newcomers to join us to fill the usual vacancies."

## Village Council Formed

According to Reverend Morse, the January meeting indicated there were many people who wished to stay. But it also showed a great deal of fear and panic.

Consequently a second meeting was called to discuss police protection, squelch rumors, and deliver a "progress report." It also served to introduce neighbors to each other.

As a result of these meetings, a Village Council was organized. The Village was divided into thirteen courts, and each court allowed one representative. Committees have been set up to work on community relations, tenant-management relations, law enforcement and school problems.

The Dixon School, which has been on a double shift for the past few months in the fourth through sixth grades, has managed to re-shuffle some of the classroom space and has eliminated 50 per cent of the double shift. Plans are underway for construction of a new school later this year, to be located at 85th Street and St. Lawrence Avenue.

# Race Issue Raised

*Here is a report from a couple who are concerned about the injustice in their community. Their progress is very slow and their efforts are subject to failure.*

*But there is no substitute for this kind of informed activity by people who are actually on the scene when racial issues arise.*

**A**LTHOUGH APPROXIMATELY 20 PER CENT of the students at Argo High School are Negro, and Negroes have lived in the area for more than 50 years, it was not until this year that any Negro had sought election to the school board.

The first knowledge we had that two Negroes would run for the school board came through an article in the local community newspaper. During our five years of living in the area we had witnessed no actual display of racial prejudice, but although the results were not overly serious, we would see such a display now.

Summit, Illinois is not one of the

# Three App Com

It is still too soon for the Cottage 83 Company to predict the outcome of its new policy. There are still a number of vacancies. Of leases that expired May 1, over half (80) were renewed. Seventy-two non-white families and 22 white moved into the Village between December 1 and May 1.

"Cottage 83 Company is very pleased with the way the proposed integration of the village has been received by the residents, both old and new, and with the renewed community spirit," says Mr. Nemeroff, "The high percentage of old residents who have renewed their leases indicates that the spirit we had counted on was not lacking."

*This article originally appeared in "Human Relations News," published by the Chicago Commission on Human Relations and is reprinted with permission.*

newer suburbs of Chicago. It is a relatively old town and has a large Negro population. When the Corn Products Refining Company established its plant near the intersection of 63rd Street and Archer Road early in this century, many working men were attracted to live in the vicinity of the plant, among them a number of Negroes.

As the years went by more and more people moved to the area which came to be known as Argo, until in 1960 there is a population of about 12,000. About one-fifth of the population at the present time is Negro. These Negro people live in two small clearly defined areas, and, according to the recent statement of an official of the Chamber of Commerce, "stay to themselves and never bother anyone."

## No Information on Negroes

On Wednesday before the scheduled Saturday election, the local newspaper published a special edition devoted to the school board elections. Pointing out that it would be a "bitterly contested race," they noted in the editorial that they had given background information on all eight candidates running for the three vacancies, and exhorted all readers to vote according to their consciences.

It was quite evident that little or no information was given about the two Negroes. In the lead line on the front page it was pointed out that this was the first time in the history of Argo that members of the "Negro community" were running for the Argo High School Board. There were five pictures of the other candidates and quite a bit of information as to their education, how long they had lived in Summit, that one or more had married Argo girls, that one's parents ran a local tavern, etc.

As for the Negro candidates, only their addresses and length of residence in the community was noted. At first glance it seemed obvious that there was a connection between the lack of information and the fact that the two candidates in question were Negro. Not wanting to criticize the newspaper unjustly, however, we thought that perhaps the two men had neglected to give the information to the paper or else they had missed the deadline. At any rate, we decided we could not vote "according to our consciences" on the basis of such incomplete information,

Aerial View of Chatham Park Village





# approaches to Community Integration

Apartment development initiates integration . . . defeat

Negro candidates for school board . . . two theories

on achieving integration in suburban areas

but would have to seek information elsewhere.

## Prejudice at Work

Meanwhile our first suspicions that prejudice might be at work received some confirmation. Some friends in the area told us about a campaign visit they had had that evening. Three boys of high school age came to their door giving out handbills urging the re-election of the three incumbents running for the office. "What a sense of civic responsibility these boys have," our friend thought, "to give up their evening to go campaigning for a school board election."

## "Don't Vote for Them"

He was quickly disillusioned, however, when one boy said, "You know those two colored guys are running? Well, don't vote for them." Taken aback our friend could only reply, "Why not?" Apparently the boy had not been questioned before so after some stammering and stuttering he said, "Because I don't want any nigger on my school board, and these guys (meaning the three incumbents) don't want them either." Our friend tried to point out the error of their thinking and the injustice they were doing by judging the men on their color and not on their qualifications. They continued on their way, however, calling at more homes handing out their message.

Shortly thereafter we had a chance encounter with a neighbor who is a member of the local elementary school board, and the elections came up in the conversation. He mentioned almost immediately that two Negroes were running but did not say anything against them and supposed that the lack of information in the paper was due to their lack of experience in running for office.

He recommended two of the incumbents. He had also heard that the Negroes in Argo were going all out for their two candidates and observed pessimistically that with so many votes, they were sure to win.

## Getting the Facts

It now appeared that racial prejudice was becoming a factor in this campaign, and that if we were going to vote "according to our consciences," we would have to find out more about these two candidates. We decided to go directly to the candidates.

We called the two gentlemen in question and learned that: They had both submitted their qualifications and platforms to the two local papers, one of which had chosen to publish them and one had not. One was a graduate of a Junior College, a Boy Scout troop leader and institutional representative, a Trustee of the Methodist Church. His platform included more intensive counseling of students at the beginning of their high school careers. He was very concerned about the drop-out problem which seemed to concern primarily the Negro students. He said he would not give special favors or attention to any group. He worked at Corn Products

and had lived in the community for 15 years.

The other candidate was a graduate of a Texas college, a flight instructor during the war and previously a part-owner of the Harlem Airport. He runs his own construction business, has lived in the community for 12 years and had a daughter in the high school. (She graduated among the highest in the Senior class and won a scholarship.) He was concerned about expenditures of tax money with no account given to the public, and also felt there should be a Negro on the school board representing the Negro students.

In the light of this information we felt that they were at least as well qualified as the other candidates and that something should be done to counteract the campaign being carried on against them. We told them of the incidents we had observed in the area, which did not surprise them, and they decided that they should call on some of the people and present their qualifications personally.

They thought this would at least give the people the chance to meet a Negro face to face and give the voters the opportunity of making up their own minds. The candidate who did this, later told us that he was received politely at all of the twenty-five homes he called on.

## Even Defeat Brings Some Encouragement

It would have been necessary for them to have called on all of the homes in the district to have won the election because there was a well organized effort to get out the biggest vote ever in a school board election to defeat them. Some of the local school members were the best campaigners: such as the one we met at our nearby

## Suburban Soul Searching

**S**HOULD A HUMAN RELATIONS COUNCIL or social planning group work to bring representatives of minority groups into its community when their arrival appears inevitable, or should such a group merely observe trends and be prepared to offer advice if trouble arises in the community?

In our northwest suburbs the minority group would be Negroes, and the inevitableness of their arrival in our communities has been repeatedly pointed out by sociologists, planners, and government officials, who note the economic ascendancy of Chicago's Negroes, and their desire to escape city slums and find middle income housing, the reason that caused many of us to move to the suburbs.

## Two Schools of Thought

Two schools of thought are prompted by the question:

1. Why create a problem when none exists? To which the second school replies:

2. We're attempting to anticipate and control, rather than create a problem.

Those who would actively work to



Neighbors chat in interracial development

shopping center.

He was handing out literature for the incumbents and when we hesitated a moment in looking over the material he immediately pointed out that two Negroes were running. We said we had already been informed and didn't see why he had to make a point of it. So he proceeded to tell us why:

1. They are getting too pushy—running two men for three vacancies. He was trying apparently to give us the impression that the board would be loaded with Negroes. It seemed irrelevant to him that there were seven men on the board.

2. They were instructing all the Negro residents how to make X's, and to vote, not for three men, but for only the two Negroes, so it was clearly a racial vote.

## Two Too Many

3. Two men were too many for the small area the Negroes occupied and for the amount of taxes they paid. No arguing could show him that the size of the area was the result of enforced segregation or that the amount of taxes was far too great in relation to the area and the services received from the village.

4. They're trouble makers, pure and simple. Get a Negro on the board and they are sure to make trouble.

5. Their kids are trouble makers, just ask his son, who goes to Argo High. We didn't ask his son, but we asked a neighbor whose three sisters attend the school and they have never reported any trouble as far as they could see over the past five years.

So the election was held and the Negro candidates were defeated. After it was all over the paper ran an editorial congratulating the people for the fine expression of civic pride in turning out in such great numbers for the election. The candidates were praised for conducting such a splendid campaign and for running on their qualifications instead of their emotions. It seems that some of the elections previously had been rather nasty with one

group calling the others communists and vice versa and sending out anonymous letters.

The only difference we could see in this one was that nothing was written down, it was all done by word of mouth. The two Negro candidates were not entirely discouraged. In a public advertisement in the local paper they thanked the people who had voted for them, and they later told us that they were surprised at the number of votes they had received in communities located in the school district but quite distant from Argo-Summit.

As for ourselves, while we solved nothing this time, we have learned something about the extent and effects of prejudice in our community. We plan to continue searching for facts as a basis for future action.

—James and Virginia Fallon

The Fallons are former Friendship House staff workers.

## Lines from the South

(Continued from page 3)

accident, becomes more important than a substance."

## Close Ties in Christ

He discussed the truth opposing the error of racism: "Man is not free to exploit his weaker brother . . . all men are one in origin, one in nature, and one in destiny." Citing the bond of the Mystical Body as the greatest bond in the Universe, Bishop Waters continued: "We all understand how close are the ties of nature between a mother and her child. Yet two persons in the Mystical Body, though they be in opposite parts of the world and of diverse racial characteristics, are closer in the Mystical Body than a pagan woman and a child of her own flesh and blood."

But some of the listeners must have wrapped up their hearts in asbestos. The questions at the end of the address probed Newton Grove, rather than the substance of the address.

Next, the inevitable "I would like to

(Continued on page 7)

with the rest of the community.

Aside from benefitting the local community, the point is made that such action would help halt the decay of our central city—Chicago—where so many of us work and whose proximity and prosperity make our suburbs a desirable place in which to live.

## Negroes Will Move to Suburbs

This is an unorthodox approach to a serious problem; it may not be the wisest answer. But no one else has offered an alternative proposal other than to adopt a wait-and-see attitude and "hope for the best." Can we afford, however, to risk an ugly and irrevocable community crisis when the inevitable question faces us a month, a year, or ten years from now?

The suburban human relations question is grave enough to command study and discussion by village official and civic leader alike.

—Charles Hayes

Mr. Hayes is managing editor of the "Arlington Heights Herald," published in a Chicago suburb located far from Negro areas. This courageous editorial appeared in a recent issue. Reprinted with permission of the HERALD.





Scenes like these dot the countryside this month as another school term opens. Timely, then, is this discussion by Ann Stull of discipline and scholarship—comparing an all-white and an all-Negro school in Chicago.

(Continued from page 1)

faculty agree, are above average in politeness.

#### Avoiding Generalizations

I can just see a new generalization forming: "All Negro high school students are perfect ladies and gentlemen." Well, I hope no one believes that; I'm sure it is no truer than "All Negro high school students are hoodlums." In my limited experience however, class sizes have been about the same and classroom management has been easier in the Negro school.

There are two other points connected with discipline which I would like to make. They are, I believe, of less importance to most teachers than one difficulty of classroom management. One is stealing. I had fifteen bus passes which were to be distributed to students, stolen at the Negro school; they were not returned. At the white school I had the basketball pictures for the yearbook stolen; they were not returned despite a school-wide plea that this might mean the pictures would not appear in the book.

In both schools students bring up to the desk pencils, pens, books, jewelry, etc., that they find in the classroom, and which they could easily steal if they were so inclined.

There is one point about working in this particular Negro school that is disagreeable, and that is the broken windows. In the first place, it depresses me to work in a room where there are two, three, or four broken windows. I dislike having to occasionally brush broken glass from the desks by the windows when I come in in the morning.

I have no idea why this is so much more common in one school than in the other. Is it resentment against authority? Is it just meanness? Is it a way to express frustration? I've decided it can't always be a homerun ball although the playground is next to the school. Maybe it is love for the sound of breaking glass. I don't know, but it does annoy me.

My ideas on the relative scholarship levels of the two schools must, perforce, be very general. I do not have the I.Q.'s, the reading scores, the arithmetic scores, etc., of the thousands of students who attend each of these schools. But as an English teacher I have only some general impressions of interest and ability in reading, interest and ability in writing, grammar, spelling, etc.

#### Scholarship Levels Vary

By and large I think the scholarship level, based on an average of the above items, is slightly higher at the white

## As School Bells Ring

Refutes reasons usually given by white teachers who refuse assignments in all-Negro schools

school. I think, however, that this slight difference may well be the difference between the level of student scholarship during a regular school year and summer school. A large proportion of summer school students anywhere are students who have failed subjects. Or it could be a result of the generally lower economic level in which the Negro school is located. Talking about averages can be misleading however. In each class at both schools there are always the two, or three, or five or ten students who grasp everything immediately. Their eyes show their response although the teenage code requires that they don't allow their classmates to see they are interested and excited about school work.

In both schools there are the exceptional students who read aloud easily and with expression, who can talk before the class without panic, and then there are the majority who "would rather not, Miss Stull." In neither school is there evidence that there is a tradition of doing much reading at home.

As an aside I would like to mention that I have taught remedial English in both schools at various times. My big-

gest headaches as far as discipline were concerned came from these remedial classes in the white school. The remedial classes in the Negro school have been as well behaved as all of the other classes in that school. I have also been struck by the fact that the spelling and handwriting of the Negro remedial students was a good deal better than their counterparts in the white school.

#### Apathetic About Tests

There is one point which I am not sure I should even try to make but it is a part of my overall impression. It is not very tangible, however, and may not be true. It is this. In some ways the Negro students seem to be more apathetic than the white high school students I have known. Part of this comes out in their relation with the teacher.

For example: I have almost never given a test or collected a set of themes or book reports from the students in the white school without having them inquire the very next day, "Do you have our tests graded?" Sometimes I have gotten behind on grading papers. I'm sure my annoyance at this ques-

tion is obvious. Nevertheless they don't feel quelled and will ask me day after day.

I have almost never had a Negro student ask about such things. They accept without questions class routines that would raise a bevy of complaints and questions in the white school. It doesn't seem to me to be a healthy thing even though it is perhaps easier for the teacher.

From my personal experience then I have seen relatively little difference in the number or kind of discipline problems in Negro and white schools; the scholarship levels were not startlingly different either. This does not add up to a definitive study, I know. From such limited evidence we cannot make a generalization that there is relatively little difference between teaching in a Negro or white high school in the city of Chicago.

#### The Real Reason

For a moment, however, I wish you would allow me to make that generalization. Just for a moment suppose that the above statement were true. If so, and if all Chicago's white teachers knew it were true, would they welcome a teaching assignment at either a Negro or white school with equal alacrity?

I don't believe so, because I think the real reason white teachers prefer not to teach in Negro schools is fear of losing status. When asked about their jobs they do not want to have to say to their white friends and neighbors: "I teach in a Negro school." As long as we still have prejudice many of these neighbors and friends are going to think that the Negro school is inferior in most respects and the white person who would freely teach there must be inferior too.

This is what I believe is the largest factor in white teachers transferring from Negro schools and generally preferring not to be assigned to them. Perhaps this is incorrect. If so I hope someone will take up this point in a letter to the editor. I think we can stand a good deal of discussion on this subject.

—Ann Stull

Ann Stull is a former director of Friendship House.





# Probing Reveals Wounds

Committed for repeated assaults to Juvenile Court diagnostic clinics, Negro teenager reveals his delinquency is reaction to racial slurs



FOR A HALF HOUR AFTER HIS DEPARTURE I sat with the heaviness of guilt, realizing what negligence has created for some of our innocent American youth.

Don is a tall, lean, fifteen year old Negro boy, alert and handsome with intense eyes and a sculptured face. His composure was calm to the point of haughtiness.

He entered my office as a delinquent boy with a background of assaults. A County Juvenile Court had committed him to the State Juvenile Diagnostic Clinic for diagnosis and placement.

From the first interview it was quite apparent that Don had had secure, warm relationships with his family. He spoke at length that day of his mother and father and ten sisters and brothers all of whom he was jealously proud.

## Experiencing Frustrations

The family lived in an interracial neighborhood. The father had a substantial paying job to support his family and an older sister who had recently graduated from high school was employed in a downtown office.

With enthusiasm Don spoke of his earlier interest and success at school

but added regretfully the frustrations he had been experiencing the past two years. His enthusiasm had seemed dampened by confusing and misunderstanding relationships with teachers, students and people in the neighborhood. Don had been spending his free time palling with boys who sought new and exciting experiences, such as beating up others. Don's role in the group, however, was as a follower. It soon became evident Don's part in the assaults met his own deep-seated needs rather than those of the group.

He had a personal angriness that was easily triggered in tense situations. Yet, Don remained defensive that day and left the room with the real causes of his aggressive behavior kept well to himself.

## Deliberately Assaulted a Boy

Several days later after a group session in the dormitory Don came to my office again. This time he explained in detail, and nervously, how he deliberately assaulted a boy. It began, he stated, as a scuffle among some white boys and his friends on a bus.

Don, upon hearing an antagonistic and cutting word, plunged into the fra-

cas. Not when he and his friends were arrested, nor when he was given counsel by a probation officer, nor when he stood before the judge would he bring himself to explain the reason for his attack. He stood silently as the judge recalled earlier assaults and committed him to the Juvenile Diagnostic Clinic.

In his effort to protect this sensitive area and evade any probing Don with pride insisted that, in spite of the recent incident, he was squelching such outbursts by repressing them.

By not recalling them and by not speaking of them to others he felt eventually he could gain successful controls. Yet Don seemed to be unconvinced of this solution and uncomfortably felt more explanation would have to be given.

## Feels Threatened

I asked whether earlier in his life he had been called "nasty" names and he reluctantly nodded, yes. He added that since the Little Rock incident he had begun questioning his own status and became anxious of his freedoms and wondered if anything so threatening could happen to him in his community.

In shame he admitted that during his first day at the clinic he sensed superiority in a boy and threatened him physically.

"Don," I slowly inquired, "what did that boy on the bus say?" Don tensely shook his head and indicated that he would not say. Again I asked and the words fell clumsily in what seemed an empty room. We sat mutely for minutes that seemed hours.

"Was it something against your race?" I added. Then, as silence gives way to the storm, Don lashed out, "He called me a no good nigger—a no good nigger!"

Years of repressed unhappiness erupted from Don as he wept convulsively and unashamedly.

## Ugly Problems

And I sat stunned realizing again how tragic it was that our innocent and intelligent youths have been made to live with such ugly problems, given them with such nonchalance. I wondered how many Dons there were.

The boy mopped his face with his shirt-sleeve and attempted to compose himself. In an unburdening manner he blurted that never before had he been able to say those words.

For some time thereafter I filled his ears over and over again with ugly "no good nigger(s)." I banded it about like festive greetings—meaning to expose it to banality.

Don admitted that he had been unable to realize that these words reflected ignorance, actually had been left feeling inadequate and worthless and worthless himself. The hostility he had nurtured and the assaults that followed came from a deep feeling of inadequacy plus contempt for those who saw him as "no good."

His identification with his gang acted as an excuse to enable him to release his pent-up tensions and to reciprocate the ugliness dealt him.

The handkerchief I had given him he folded and handed to me. I asked him if he had any questions about the Diagnostic Clinic or the Institutions to which he would possibly be sent. "No," answered Don and left.

—Floyd E. Konrad

Mr. Konrad is a child guidance counselor living in Aurora, Illinois.

"As long as we erroneously believe that the liturgy is a mere external rite to be performed to get results, namely sacraments, and the real prayer of heart and soul consists in meditation, popular devotions, visits of the Blessed Sacrament and other useful and recommended exercises, there is danger of almost superstitious adherence to carrying out the rites with literal obedience and with little attention to their true meaning and significance."

—Rev. H. A. Reinhold

## Lines from the South

(Continued from page 5)

know if there is anything wrong with a Negro marrying a white Catholic. It is maintained many times that the children will suffer. What does the Church teach in this matter?"

Bishop Waters replied: "For the Southerner that is what we call a 'red herring.' It is always drawn across the path when anyone is discussing race relations. My usual answer to that question is rather blunt. We do not have a great deal of deep color in the south, but a lot of modified color, from deep dark to light. And my answer is that I'm afraid they WON'T marry, and yet live like MARRIED PEOPLE."

"The other answer is this: no one can say whether a relative, a son, a daughter, a sister or brother can marry or cannot marry a member of another race. God and the Church have put that in the wills of the two individuals. No one can make them one but themselves and no one under God can separate them."

## Bishop Was Prejudiced

Finally one man wanted to know possible thoughts in the minds of Catholics that believe in segregation in the Church.

"I am a Southerner. I have been prejudiced," he confessed. "I had to get rid of my prejudice in order to get to be a little more Catholic."

"I remember the first time I boarded a street car in Baltimore, having come up from Virginia. A colored person sat beside me. I arose and got off the car. I had never had to solve that problem before and that is the way I solved it."

"I lost my prejudice not through any intellectual gymnastics of logic. Prejudice is not in the reason or the will but is influenced by the emotions. Prejudice is where war and hatred are, where the devil works, in the emotions."

"The only way we will ever be able to lose prejudice is to allow the right emotions according to logic and truth to influence our wills in the right way and to get rid of the wrong emotions."

—Dorothy Abernethy

Mrs. Abernethy is a frequent contributor who lives in Dover, Arkansas.

## news briefs

## Report on "Little Rock Nine"

CARLOTTA WILLS AND JEFFERSON THOMAS, graduated from Central High School May 31st. They were the last of the original "Little Rock Nine" for whom President Eisenhower dispatched paratroopers to Little Rock on September 25, 1957, to escort them into the high school.

The President took the unprecedented action after Arkansas Governor, Orval Faubus, ringed the school with National Guards to keep the children out in defiance of a Federal Court order admitting them to the previously all-white high school.

Carlotta is now enrolled in Michigan State University and Jefferson Thomas is at Wayne University in Detroit.

First of the Nine to be graduated from Central High School was Ernest Green, who was graduated in the spring of 1958. Ernest has now completed his sophomore year at Michigan State University.

Two more received certificates of graduation from the school in the fall of 1959, having completed correspondence courses from the University of Arkansas after Governor Faubus closed the Little Rock high schools during the school year of 1958-59. They were Elizabeth Eckford and Thelma Mothershead.

Elizabeth is enrolled at Knox College in Galesburg, Illinois, and Thelma is enrolled in the University of Southern Illinois at Carbondale.

Minni Jean Brown, the most spirited of the Nine, became the special target of attacks and abuses from white students. Because she gave expression to her resentment she was expelled by the superintendent of the school district, Dr. Virgil Blossom. She entered the New Lincoln High School in New York City on a school scholarship, and is now completing her second year in the Mt. Sinai College of Nursing in New York City.

Melba Pattillo, who completed her units in Santa Rosa (California) High School, is now enrolled in San Francisco State College.

The other two of the original Nine, Terrence Roberts and Gloria Ray, quit Central High School after the first year.

Three more students were admitted to Central at the beginning of the 1959-60 school year, after the United States Supreme Court had invalidated Arkansas's school closing laws.

## At Last!

WHEN JOSEPH SMITH was hired as the first Negro teacher in the Jackson, Michigan school system, he was rather nervous. He wondered how his new students would react.

On his first day at school, he paced up and down the corridors until the last bell rang. He felt as though he were walking the plank as he neared his classroom, where the students were talking and laughing noisily.

As he entered—sharply aware that the youngsters had never had a Negro teacher before—silence fell, and Joe's heart sank. Then one boy in the back "whispered"—in that loud, ringing tone only a teen-ager can command: "At last—a man teacher!"

## Form Council

A CATHOLIC INTERRACIAL Council has been formed in Little Rock, Arkansas. The Little Rock Council is joining the National Catholic Conference for Interracial Justice.

Formed to conduct fact-finding and education on interracial difficulties in that city marked by racial difficulties over the matter of school integration, the Little Rock Council has already assisted in a state-wide educational program on segregation and interracial justice and charity. This program was conducted in all the Confraternity of Christian Doctrine discussion groups in the Catholic diocese of Little Rock.



# Silver Jubilee of Fr. John McShane, SSJ

Friend tells of noted Josephite's heroic work in South for 25 years—encouraging lay workers, fighting racial discrimination, building physical plant, fostering vital spiritual structures

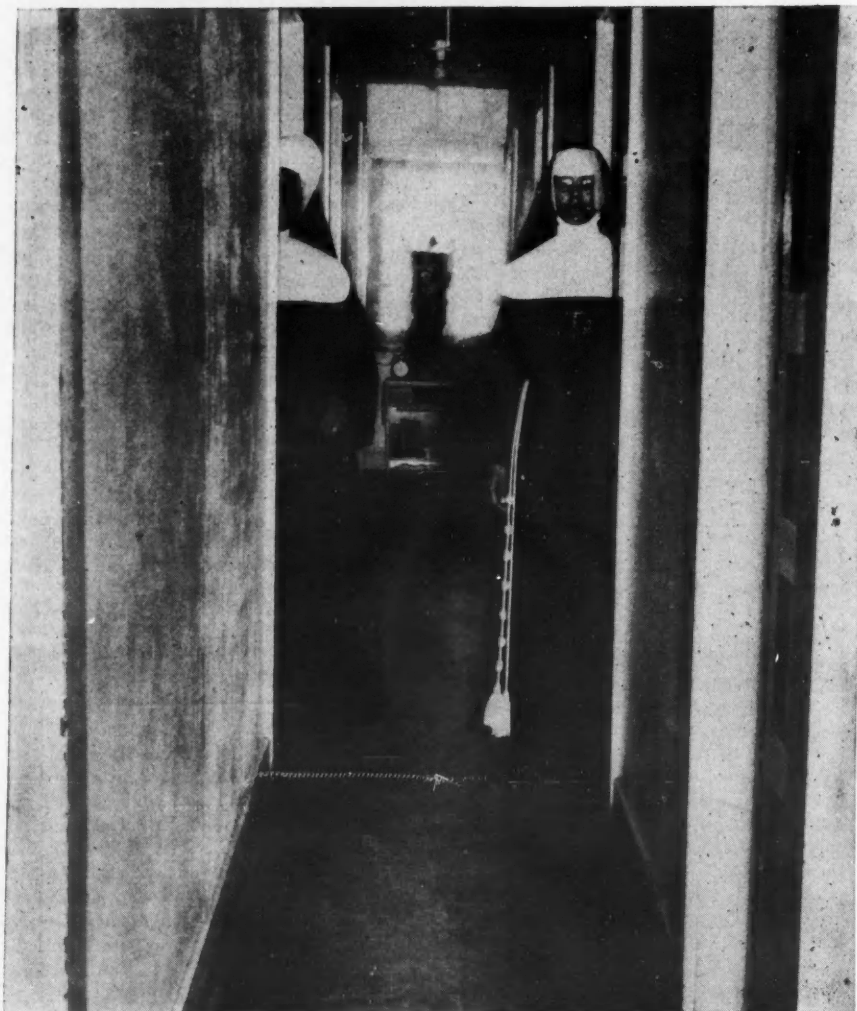
New Orleans, Louisiana

OUR GOOD FRIEND of the lay apostolate—one who has helped, encouraged, and challenged us individually and in groups—Rev. John A. McShane, S.S.J.—recently celebrated his twenty-fifth anniversary in the Holy Priesthood. Please join his friends here in the deep South by offering special prayers for him.

In the past I have tried to convey to you the needs of the people living along the bayous of Louisiana and the great work being done by the Josephite priests.



LEFT: Father McShane on day of Ordination.  
BELOW: Hall in present 80-year-old convent at St. Raymond's, aptly described as "a partitioned wooden box that is more a curiosity than a convent."



Many of you have read his letters of appeal and also articles about Father which have appeared in **COMMUNITY**, **Work**, **Colored Harvest**, **Commonweal**, and the **Catholic Digest**. But to really see Father McShane in action is a privilege. It is very difficult to describe his activities, however, I'll try.

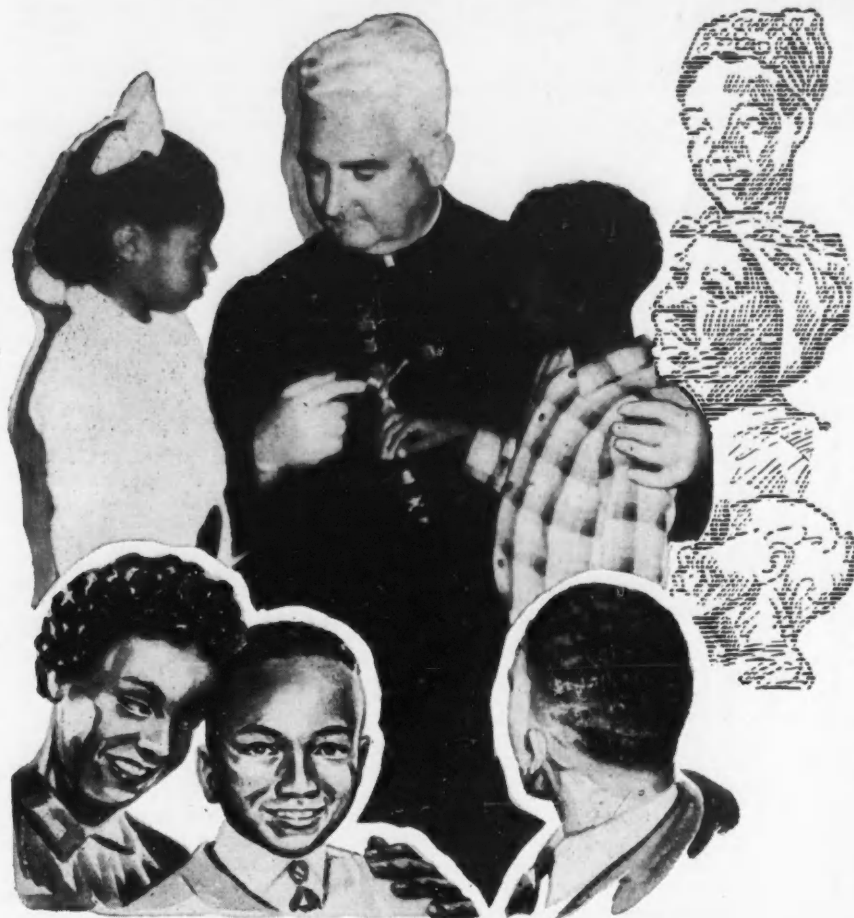
## Overgrown Parish

From my vantage point, the window of the apartment in the new school which Mabel Knight and I share, I often see Father pacing back and forth. He walks along the short span of concrete walk in the shadow of the small, shabby Mission Church which has long since been outgrown by the flourishing parish.

With the advent of the large housing project, all of the six Sunday Masses are over-crowded. A short distance away is the shabbier convent which is the home of eight Holy Family Nuns who staff the Saint Raymond School.

Between the church and the convent is an open space which is a mute reminder of the small frame school so recently torn down. Now as Father glances toward my window, I imagine that he is thanking God for the larger, safer brick building where the children are receiving the benefits of a truly Christian education.

A member of another community of



Past, Present, and Future of Father McShane's parishioners are depicted in this illustration. The picture served as a cover for Father's "Silver Jubilee Plea" folder, an appeal for funds which he sent his friends, asking help to build a new convent for teaching sisters at St. Raymond's School.

nuns approaches Father McShane from her convent in the corner of the new school cafeteria. He brought these three members of the Community of the Oblates of Providence to teach the truths of the Catholic Faith to over 700 more Catholic children who could not be accommodated in the already too-small new school. These nuns visit and encourage the many families in the nearby housing project.

Watching Father McShane as he paces up and down—between the buildings which represent the past and the present—one cannot help but meditate with Father. These physical structures are merely concrete evidence of the invisible, vital spiritual structures which he is trying so hard to build.

## Seeks Integrated Hospitals

You can almost feel the intensity of his desire for justice and true Christ-like charity for all people. In his sermons, Father explains the social teaching of the Church in a very clear and practical manner. At the same time that he explains the need for prayers and penance to secure aid in the solution of world problems, Father McShane does not let us forget our responsibility to pray and work for the implementation of the Christian social principles in our own city.

In regard to the refusal of the Catholic Hospitals of New Orleans to admit Negro patients—our priest has worked tirelessly to affect a change of policy.

He has spent countless hours interviewing and writing letters to those concerned in this area as well as in many other areas where a lack of Christian justice and charity is so glaringly evident. But, more important, Father constantly repeats the need for daily attendance at Holy Mass and the frequent reception of Our Blessed Lord in Holy Communion.

## Coffee Shop Policy Wavers

Father McShane could recall many highlights of his Holy Priesthood as he anticipated his silver jubilee Mass. He no doubt thought back to the night in Thibodaux, Louisiana when an armed group of policemen turned off the lights

in the park to prevent a softball game between a group of Josephite priests and their Negro Holy Name Society members.

More recently, in fact, last February—the same day that the student lunch counter demonstrations began in other cities—Father, Mabel and I were refused service in the coffee-shop of the beautiful new airport here.

We had gone there to meet Father Leo Neudecker and his pilgrimage on their return from a visit to the shrine of Our Lady of Guadalupe, dark Virgin of the Americas. We were later relieved and happy to find out that the policy of this eating facility of the airport has been changed. I was part of an interracial group that was served there in May.

However, a short time later Father McShane's sister and I were refused service at the airport coffee shop. This time I confronted the manager who told me that the policy had not been changed and would not be until a case now in court was settled.

## Happy Occasions, Too

But Father McShane can recall happy moments too: the numerous occasions when his former students return from colleges and responsible positions to say "Hello" and "Thank you, Father." "I am a Catholic now, Father" or "Yes, I still attend daily Mass."

Father McShane will be so grateful for your prayers during this glorious jubilee year. From those of us who know him so well you may be assured that you will be remembered in his Masses as you have been remembered throughout the wonderful years of his Holy Priesthood. —Loretta Butler

Loretta Butler and Mabel Knight are former Friendship House staff workers. Mabel taught in Father McShane's school the past two years; this month she begins a new job in North Carolina. Loretta for five years was principal of the grade school of St. Phillip's, another Josephite parish in New Orleans. This month she begins work on a Ph.D. at Catholic University, hoping to return to the South and teach in a college, when she completes the degree.